

MAY 31 1985

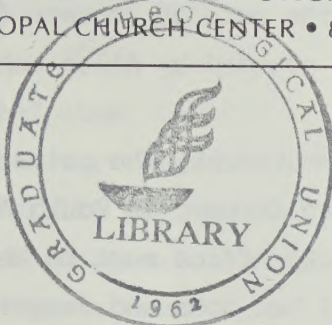
# DIOCESAN PRESS SERVICE

THE EPISCOPAL CHURCH

EPISCOPAL CHURCH CENTER • 815 SECOND AVENUE • NEW YORK, NEW YORK 10017

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April 25, 1985

## CONTENTS

	<u>PAGE</u>
● Council Applauds Apartheid Letter (85084)	1
● Council Forwards Location Report (85085)	4
● Full Review Sought for Women's Ministry (85086)	5
● Council Sends Projected '86 Budget to Convention (85087)	7
● Council Gives Partial Okay to NCCC Report (85088)	8
● Summary of Actions of Executive Council (85089)	9
● Picture Caption: Accessibility Panel Briefs Council (85090)	16
● Picture Caption: Time out for Nostalgia (85091)	17

(**EDITORS:** Since so many items dealt with by Council at this meeting look toward General Convention, we have included fuller documentation than usual. To meet production requirements, all of the supporting documentation had to be printed separately and, therefore, appears at the back of the report instead of following each relevant story. The documentation includes: The Presiding Bishop's Open Statement on South Africa and his Message from the Chair, the Report of the Church Center Committee, the Report of the Task Force on Women, a summary and resolution on the NCCC Presidential Panel, and resolutions on the 1986 proposed budget, the IRS parsonage allowance regulation and anti-semitism.)

## COUNCIL APPLAUDS

### APARTHEID LETTER

85084

MEMPHIS, Tenn. (DPS, April 25) — In a statement greeted by applause, Presiding Bishop John M. Allin told the Executive Council of the Episcopal Church that he will renew efforts to seek changes in the U.S. government's policies toward South Africa and develop stronger ties with the Church of the Province of Southern Africa.

Allin made the strongly-worded statement the first item on the Council's agenda when it gathered at the Ramada Hotel here April 17

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DPS 85084/2

to 19 to wrap up its business before the 68th meeting of the General Convention this September in Los Angeles. Although the Council dealt with a wide variety of issues, the note of concern for strong effective witness in the nation and world sounded by Allin echoed throughout the meeting.

In his South Africa statement, the primate told the 40-member Council that "real reform must go forward in South Africa. The years of oppression must be redeemed, South Africa must be healed and become a land of hope and justice for all her sons and daughters."

Rehearsing the many years of efforts to force improvements in the economic and social lives of black South Africans and the efforts to maintain channels into the governments, Allin expressed impatience over the slow progress and the hardened attitudes of the governments.

"We will not be patient with those corporations that fail to become signatories of the Sullivan principles and we hold the right to call their future operations in South Africa in question," he said. Turning to U.S. policies, he added "We must continue to help our government realize that the best and most effective engagement in South Africa is unofficial and personal, reflected in constant contact, in commerce, in intellectual and cultural exchange. It is the creative engagement of constant argument. We expect our government to argue actively, forcefully and publically for the value of the ideals and principles upon which our nation was founded."

Allin told the Council he had given the Public Issues Office a five-point mandate for increased consultation with South African church leaders; the international diplomatic community; American political, business and labor leaders and religious communities on a complete examination and evaluation of the surrounding issues.

The need for cooperation and consultation in witness and ministry also arose when the Council reviewed the report of the second team to visit Central America on behalf of the Presiding Bishop's task force (DPS 85062, March 21).

Council authorized distribution of the report to all parishes and missions for study and set machinery in motion to implement some of the general recommendations growing out of the visits. The major proposal is for a Council-established Central America commission which

would coordinate and support the work of the Church Center program units with Province IX structures for education, planning and autonomy. A three-member staff group will provide continuity and follow-up for the Council.

In a related step, Council reasserted it's opposition to "any economic reprisals or covert action" by the U.S. against Central American nations and especially its opposition to "U.S. funding of the so-called Contras in Nicaragua." Although there was no discussion of this resolution, a few negative votes were heard.

In other action, the Council, in light of continuing controversy over President Reagan's visit to Germany and a German military cemetery containing some Nazi graves, reaffirmed a February resolution against anti-semitism and asked that the February measure be circulated to religious press outlets. That statement had deplored the continuance and rise of religious bigotry and suggested Lent and Easter of this 40th anniversary of the liberation of the concentration camps as a time for renewed commitment to wiping out anti-semitism.

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COUNCIL FORWARDS

LOCATION REPORT

DPS 85085

MEMPHIS, Tenn. (DPS, April 25) -- After months of discussion, research and surveys, the Executive Council of the Episcopal Church, meeting here, approved the report of its location committee, including a resolution for the 68th General Convention's consideration which would adopt criteria and models for the Episcopal Church Center and authorize the next Council and Presiding Bishop to implement these.

The report, "The Church Center: An Opportunity and a Challenge", summarizes the history of the Episcopal Church Center, gives a statement of ideals and criteria and outlines four models: campus-style, center-city, freeway/airport and redesigned "815" in New York City. It was presented to the Council by member Harry W. Havemeyer, who chairs the location committee. Havemeyer noted that in the preparation of the report, the committee had been in close contact with the Presbyterian and Lutheran Churches, both of which are also examining functions, styles and locations of national church headquarters. He added that although there has been a great deal of press coverage of interest expressed by Indianapolis in having church headquarters relocate to that city, the Episcopal Church has received no formal or official offer.

As originally presented, the proposed General Convention resolution simply called for the adoption of the report's criteria and models and commended them to the Presiding Bishop and Executive Council. However, as the result of discussions, it emerged that the sense of the Council favored stronger language. The proposed resolution was, therefore, expanded to include a second resolve, empowering the Presiding Bishop and Executive Council to take any action necessary to implement the criteria. As revised, the resolution and report were accepted by the Council with no audible opposition, followed by applause.

In addition to Havemeyer, the location committee includes Council members: the Rt. Rev. A. Donald Davies; John L. Carson, III; Helen Eisenhart; Robert F. Gaines; the Ven. Arthur B. Williams; John K. Cannon; Thomas S. Tisdale, Jr.; the Rev. Sandra A. Wilson; Paul A. Frank, Jr.; the Rt. Rev. John M. Allin, Presiding Bishop; Dr. Charles R. Lawrence, President of the House of Deputies; and staff: the Rt. Rev. Alexander Stewart, executive for administration; and Matthew Costigan, treasurer.

###





FULL REVIEW SOUGHT

FOR WOMEN'S MINISTRY

DPS 85086

MEMPHIS, Tenn. (DPS, April 25) — At its April 17-19 meeting here, the Executive Council of the Episcopal Church received the report of its task force on women's ministries and adopted the recommendations it contained.

The task force had been established at the Council's meeting at Phoenix in February to deal with the need for clarification following the removal of women's ministries from the Education for Mission and Ministry unit and the re-designation of its staff officer's title as "coordinator for women in mission and ministry". Its instructions from the Presiding Bishop were to discuss the relationship of women's ministries to the structure of the Executive Council and Council staff and bring a recommendation to the next Executive Council meeting.

Presented by convenor Bishop Donald J. Davis, the report praises the Presiding Bishop for his support, stating that "the task force is unanimous in applauding Bishop Allin's recognition of and intention toward Women in Mission and Ministry." There is also an overview of the task force's work, which included representing women's ministries at the 1986 budget meeting. Among the findings of the task force was that there is a geographically related difference in perspective regarding women's ministries: Those in the East tended to concentrate on women's issues, often going beyond traditional structures, while those in the West tended to place more emphasis on "ministry through inclusion".

Recommendations of the report were that the present arrangement of women's ministries be recognized, accepted and affirmed; that the task force continue as an advisory committee until the organization of the new Executive Council; that the inter-unit working group of Council staff which was set up for communication, support, and collaboration be continued; that for budgetary purposes, Women in Mission and Ministry continue to report through the National Mission program unit; and that

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DPS 85086/2

by early in the next triennium a broadly representative group from the Church at large be formed to do a comprehensive review of whether the current arrangement is the best way to enhance women's participation in ministry.

During discussion of the report, which had been distributed to Council ahead of time, members questioned Davis about various aspects of the structure of the Women in Mission and Ministry unit, and Dr. Arthur Raymond suggested that a sharing of ideas with the Church in Small Communities and Native American groups would be of benefit to all. Several Council members expressed the feeling that future discussions on the subject were needed, but the enabling resolution, presented the next day through the National Mission unit, passed without opposition.

The task force members are: Marjorie Christie, Ruth Schmidt, Scott Evans, the Rev. Donald Nickerson and Davis.

###



COUNCIL SENDS PROJECTED

'86 BUDGET TO CONVENTION

DPS 85087

MEMPHIS, Tenn. (DPS, April 25) — The Executive Council of the Episcopal Church concluded a lengthy process with a quick vote sending a \$27.4 million budget to the General Convention for consideration next September.

Council has the responsibility of proposing a detailed budget to Convention for the first year of a triennium and setting out a general plan for the remaining two years. Convention scrutinizes -- and often modifies -- the proposal which then becomes the budgetmaking framework for the following three years.

This time, the budget had undergone a particularly rigorous review and revision by senior Episcopal Church Center staff and a larger-than-normal complement of councilors. This came about because original askings had outstripped income projections dramatically while, on the other hand, diocesan response to the apportionment formula is already over 98 percent. In his "message from the chair" Presiding Bishop John M. Allin praised this response and pleaded for leeway for the Church to continue its "second-mile" response to development and social programs rather than locking these into the Program Development Budget.

When the budget circumstances first were realized at the February meeting, Council set in motion a process that eventually led to a freeze in the number of Church Center staff at 1985 levels. In early March, after staff consultations, two members from each of the Council standing committees met together in New York to work up the final budget. With voluntary reductions by the staff, the group was able to agree that \$100,000 could be reserved for new initiatives by the next Presiding Bishop and Council and the balanced budget was complete.

Convention Deputy Janet Maguire, who chairs the budget subcommittee of the Program Budget and Finance panel, and Council member Thomas Tisdale, chairman of Program Budget and Finance, also sat in on the process and will be responsible for shepherding the result through Convention.

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COUNCIL GIVES PARTIAL

OKAY TO NCCC REPORT

DPS 85088

MEMPHIS, Tenn. (DPS, April 25, 1985) — A much-debated and revised report on the future of the National Council of Churches is still not entirely satisfactory to much of the Episcopal Church's leadership, according to a resolution passed without dissent by the Church's Executive Council here last week.

Council, the House of Bishops, and the Standing Commission on Ecumenical Relations have all been involved in the negotiations with the NCC on the plan, entitled "Report of the Presidential Panel on Future Missions and Resources" from its earliest drafts. Church members of the governing board have been successful in recasting portions of the paper, but a summary of it prepared by ecumenical officer, the Rev. William A. Norgren, makes it clear that more change -- especially in the organizational section -- is called for.

The Council voted to receive the report; affirm the portion entitled "Our Vision;" accept "as an expression of the commitment of the Episcopal Church the 'Marks of Our Commitment';" and affirm the section "Our Unity and Relationships." However, the body deferred action on the Design portion and added two requests for action by Presiding Bishop John M. Allin.

The first of these was to inform the NCC of the steps taken and of the Council's view that "the commitment of the Episcopal Church to effective conciliar association causes this Church to stress the need for the NCCC to take further actions to simplify its organizational structure and to relate its funding patterns and procedures more effectively to the purposes of the NCCC and goals established by its Governing board and (b) to urge all members of the Episcopal Church who participate in its relations with the NCCC to offer assistance and advice to the Executive Council and to the Standing Commission on Ecumenical Relations as these entities proceed with an evaluation of this Church's continuing participation in the NCCC."

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SUMMARY OF ACTIONS OF  
THE EXECUTIVE COUNCIL

DPS 85089

Memphis, Tenn. (DPS, April 25) -- The Executive Council of the Episcopal Church met here April 17-19.

The Council -- which sets policy and develops programs for the Church Between the triennial meetings of the General Convention -- consists of 40 members: 20 elected by the Convention; 18 elected by the Church's nine internal provinces; the Presiding Bishop, the Most Rev. John M. Allin; and the President of the House of Deputies, Dr. Charles R. Lawrence. The Rev. Canon James Gundrum is secretary.

Most resolutions for Council action come through six standing committees and occasionally a special committee or sub-committee.

The Council took the following actions:

FINANCE/ADMINISTRATION -- The Rev. Donald Hungerford

● Received from Treasurer Matthew Costigan the final report on 1984, which showed final income at \$23,009,000, while expenses were below estimate by \$464,000, leaving a lapsed balance of \$591,000, which is to be applied to the 1986 budget.

● Agreed to forward to General Convention a proposed General Church Budget for 1986 of \$27,464,000 based on an assigned apportionment of four percent of 1983 Net Disposable Budget Income.

● Asked General Convention to consider a revision to sub-section 1 of Canon 1.6.1 (Of Business Methods in Church Affairs) to take advantage of changes in security instruments for investments.

● Corrected the name of Trust Fund 833 to read "the Wilbur and Caroline F. Cochel and Roanridge Trust" (Mr. Cochel's name had been inaccurately cited as William.)

● Agreed to divide the income from the Emily G. Wright Fund for the 1986-88 triennium (\$184,000) equally between the Triennial Committee of the Women of the Church and the United Thank Offering Committee.

● Retained the firm of John Deviny Carrico, P.A. as 1985 auditors.

● Forwarded to General Convention the report it had requested on the location of the Church Center and asked Convention to adopt criteria and

DPS 85089/2

models in the report to guide the Council and Presiding Bishop in decisions on the Episcopal Church Center and which would authorize Council and the Presiding Bishop to act on the future of the Center.

● Urged that present Internal Revenue Codes regarding parsonage allowance be retained or only amended to clarify beneficiaries and limit parsonage allowance to 35 percent.

● Asked the General Convention's Standing Commission on Structure to undertake reviews of the Church Deployment Office and the Office of Pastoral Development advisory boards and of the status and concept of the Navajoland Area Mission.

● Asked the General Convention, through its stewardship commission, to initiate plans to secure extra-budgetary funding for the Church's black colleges.

● Urged that General Convention interim bodies take into consideration a freeze on Church Center staffing when seeking additional personnel.

● Approved an annual reminder to itself, interim bodies and Church Center staff of General Convention rules on unauthorized fund raising.

● Received the following undesignated legacies and added them to the General Endowment Fund: Matilda R. Walsh, \$14,906.12; Arthur March Brown, \$8,192.29; Pierce N. McDonald, \$150.00; Margaretha Williamson, \$21,022.74; Ruth B. Asbury, \$62,051.65; Ida E. Nightingale, \$10,000.00; Mary Duke, \$11,143.45; and Amelia Hill, \$20,937.71.

● Learned that \$167,000 of the loan made to Seabury Press remains to be paid, and that this is expected to be done by next year.

● Heard that the General Church budget is the healthiest in nine years.

● Were informed that due to outstanding response to the Presiding Bishop's Fund's African famine appeals, there were 7,000 transactions in December rather than the normal 2,000.

#### PRESIDING BISHOP -- The Most Rev. John M. Allin

● Received with applause a statement from the Presiding Bishop condemning the current violence in Southern Africa and repudiating again the U.S. government's policy of constructive engagement and learned that the Public Issues Office has been given a mandate for closer ties with the Province of Southern Africa in its battle against apartheid.



- Heard a message from the chair in which the Presiding Bishop renewed his call for a reconciling Church and maintaining the momentum of mission that has emerged.
- Heard Bishop A. D. Dickson of the host diocese of West Tennessee review the growth of that diocese since the division five years ago.
- Learned that Council members Paul Chalk and the Rev. Sandra Wilson will assist Allin in presenting the report of the Council to Convention.
- Marjorie Christie presented the Presiding Bishop with a Women's Ministries canvas tote bag, a needlepoint United Thank Offering blue box, and a mug which said: "A woman's place in in the House -- of Bishops".
- Learned from the Presiding Bishop of a project by John Baker, a local woodcrafter, who makes wooden boxes to hang on church walls to receive pre-addressed envelopes for the Presiding Bishop's Fund for World Relief. Also mentioned were cookies baked at the Cathedral and sold in the gift shop to support neighborhood re-development.

SECRETARY -- The Rev. Canon James R. Gundrum

- Honored at a testimonial dinner and "roast" members of the Class of 1985 whose term on Council ends at Convention and Presiding Bishop John M. Allin and House of Deputies President Dr. Charles R. Lawrence, who will also retire this year.
- Received the minutes of interim bodies.
- Received reports on Provinces II, III and VIII.
- Thanked the Bishop, Altar Guild, Churches and people of the diocese for their hospitality.
- Thanked the Diocesan Chancellor, Charles Crump.
- Thanked the secretarial staff, Church Center staff and members of the Press for their support.
- Thanked, with a round of applause, Secretary Gundrum for his work on Council's behalf.
- Continuing Council members expressed gratitude to outgoing Council members.
- Learned that the first meeting of the new Council will be Nov. 20-22 in the New York metropolitan area.

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DPS 85089/4

- Heard a report from the Rev. Dr. Charles Long on the fiftieth anniversary of the Forward Movement.
- Heard a report from publisher Richard Crawford on the 25th anniversary of the Episcopalian and plans for its future.
- Learned that there are funds available for continuing members of Council who are not delegates to attend General Convention.
- Sent condolences to the Rev. Thomas Carson, Executive for Stewardship on the death of his father.

NATIONAL MISSION IN CHURCH AND SOCIETY -- John Cannon, Esq.

- Accepted the report of the Task Force on Women's Ministries and adopted its five recommendations.
- Welcomed members of the Task Force on Accessibility and received their report.
- Approved an allocation of up to \$29,500 from the income of the Wilbur A. and Caroline Cochel/ Roanridge Trust fund for a consultation on the Church's mission in rural communities.
- Approved criteria established by the National Committee on Indian Work for disbursements from the Trust Fund for Theological Education Scholarships for American Indian/Alaskan Natives.
- Approved a grant of \$40,000 from the income of the Vincent Astor Fund for the South Bronx Episcopal Mission Association.
- Approved an allocation of \$40,000 from the income of the Wilbur A., Caroline Cochel Roanridge Trust for the training and educational programs of New Directions Ministry and Grassroots, a monthly rural church publication.
- Affirmed Holy Cross Church, Stockton, Calif.; All Saints' Church, Aliquippa, Pa.; St. Paul's Indian Mission, Sioux City, Iowa; St. John's Church, Charleston, W.Va.; St. Margaret's Church, The Bronx, N.Y.; and St. Luke's Church, The Bronx, N.Y. as Jubilee Centers.
- Approved an enabling resolution authorizing the Committee on Social Responsibility in Investments to submit shareholder proposals to be acted upon in 1986 to corporations prior to the November 1985 meeting of the Executive Council, provided each such proposal is substantially similar



to a proposal submitted by the Episcopal Church during the current triennium or requests that corporations disclose data concerning equal employment opportunity practices.

● Heard a request from Dr. David Crean, staff officer for hunger, for support of a statement from the Physicians' Task Force on Hunger. This was given to the Presiding Bishop with Council's support.

● Postponed report on the Washington Office, as there had been insufficient time between meetings to gather information.

WORLD MISSION IN CHURCH AND SOCIETY -- The Rt. Rev. A. Donald Davies

● Approved the establishment of a companion diocese relationship between the Diocese of Southeast Florida and the Diocese of Nassau and the Bahamas in the Church in the Province of the West Indies.

● Expressed appreciation for the appointment of Jane Butterfield Presler as missionary to serve as Mothers' Union worker in the Diocese of Manicaland, Zimbabwe in the Church of the Province of Central Africa.

● Accepted the Goals and Objectives, Structure and Function and the Triennial Budget of the United Thank Offering Committee for the 1986-1988 triennium.

● Received the report of the second team to visit Central America for the Central America Task Force, endorsed its recommendation that the Presiding Bishop appoint a three-person staff team for continuity and follow-up, and requested that the report and recommendations be distributed to all parishes and missions, along with an introductory letter from the Presiding Bishop and the President of the House of Deputies.

● Expressed its opposition to any economic reprisals or covert action on the part of the United States government in the countries of Central America and to U.S. funding of the Contras in Nicaragua, and instructed the Secretary to notify all members of Congress, the Secretaries of State and Defense, and the President of the United States of this action.

● Unanimously approved a resolution: receiving the "Report of the Presidential Panel on Future Mission and Resources" of the National Council of Churches, affirming the portions entitled "Our Vision" and "Our Unity and Relationships", accepting the "Marks of Our Commitment", and defer-

DPS 85089/6

ring action on the portion entitled "A Design for Our Life and Work" pending further study by Executive Council and by the Standing Commission on Ecumenical Relations. The resolution also requested the Presiding Bishop to inform the President and Governing Board of the NCC of this action and of the Council's view that further simplification of organizational structure and more effective relation of funding patterns and procedures to stated goals are needed, and urged all Episcopalians who participate with the NCC to offer assistance and advice to Executive Council and the Standing Commission on Ecumenical Relations.

- Requested the Standing Committee on World Mission to institute and conduct a study, in consultation with the Finance and Administration Committee, to examine the structure and organization of the Presiding Bishop's Fund for World Relief and to review its policies and procedures, and then report findings and recommendations to the Council.

- Learned of the Presiding Bishop's appointment of a committee to carry out the requested review of the Presiding Bishop's Fund. Members are: Paul A. Frank, Jr.; the Rev. Canon Kermit L. Lloyd; the Rt. Rev. Vincent Pettit; the Rt. Rev. Donald J. Davis; the Ven. Arthur Williams; Dixie Hutchinson; and Thomas S. Tisdale, chair.

- Reaffirmed a resolution on anti-semitism passed by Council at its February 1985 meeting and requested that this statement be shared throughout the Church and that the February resolution be sent to the national Jewish agencies with which the Episcopal Church maintains relations.

- By acclamation, gave thanks for Presiding Bishop John M. Allin, who has during his tenure travelled to all domestic dioceses of the Episcopal Church, and all foreign dioceses except Ecuador, which he will visit in July.

- Heard a progress report on the movement toward autonomy in Province IX and in the Philippine Episcopal Church.

- Learned of the Presiding Bishop's presence at the formal signing in Manila of a concordat between the Episcopal Church and the Philippine Independent Church.

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COMMUNICATION -- William Baker

- Viewed "Do This in Remembrance of Me", a film on Rite II, the making of which was supported with Executive Council funds.
- Accepted the report of the Presiding Bishop's Task Force on Satellite Communication and its recommendations that Church actively pursue cooperation with other denominations and inter-denominational satellite cable television delivery systems or participate in the establishment of such a system; that the Episcopal Church not pursue its own closed circuit satellite cable delivery system or the establishment of its own satellite cable delivery system at this time; and that following a determination of what kinds of video material the Episcopal Church could use, the development of a marketing distribution and production system of VCR material be actively pursued.
- Requested the Presiding Bishop appoint an Advisory Committee on Telecommunication.
- Appropriated \$15,000 from the account for "New Mission Work" for decoder-equipped television sets for the Episcopal Conference on the Deaf.
- Heard that on June 10 there will be a press conference in Los Angeles for secular press planning on covering General Convention.
- Learned that the Rev. Ricardo Potter has been re-elected to three more years on Council.
- Learned that a film on Los Angeles is in the works.
- Heard that the Communication Department at "815" is assisting the Church Hymnal Corporation with the new hymnal.

EDUCATION FOR MISSION AND MINISTRY -- Harry Griffith

In the absence of the chairman, the Rev. Sandra Wilson presented the report.

- Designated the Youth Summer Day Camps sponsored by LaCapilla Santo Nombre de Jesus of the Episcopal Community Services/Hispanic Ministry of the Diocese of Bethlehem as the recipient of the 1985-86 Church School Missionary Offering Funds.
- Heard a report from Wilson on her recent meetings at Episcopal black colleges, which included an invitation from St. Augustine's College for the Executive Council to meet on its campus.

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PICTURE CAPTION

Accessibility Panel Briefs Council

DPS 85090

(85090) — Members of the Episcopal Church's Task Force on Accessibility pose after briefing the Executive Council on their work during the Council's meeting April 17-19 in Memphis. The Task Force seeks ways to make the Church more accessible in both physical and spiritual terms to people with handicaps. They told the Council that their greatest needs were for more awareness of their work and support for legislation. Council members learned that one member in seven of the Church bears some handicap but that only 19 of the domestic dioceses have commissions addressing the needs and ministries of handicapped people. They were reminded that denying access to such people deprives the Church of their "time and talent, without even referring to their treasure." Council learned of one aspirant for orders having to overcome opposition from a priest who said the aspirant could not be ordained because "he was not whole" in the Old Testament sense. Against this, Task Force members asserted that Christ had made them whole and that "while I can't be cured, I can be healed." While the Council met at the Ramada Hotel, the Task Force held its parallel meeting at nearby Peabody because the former hotel's rest rooms were not fully equipped for the handicapped. Members of the Task Force present were: Council member Paul Chalk, in front; the Rev. Barbara Ramnaraine, the Rev. Nancy Lane Chaffee, the Rev. Jerry Crook, and Charlotte Hawkins-Shepard (middle, l-r). Back row, partially obscured, are the Rev. Sherrill Scales, president of the Episcopal Church Building Fund, and Marcia Newcombe, staff officer for social and specialized ministries.

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PICTURE CAPTION

Time out for Nostalgia

DPS 85091

(85091) — With the real Mississippi River in the background, Presiding Bishop John M. Allin points to the site of his ancestral home on a schematic diagram of Helena, Ark., while West Tennessee Bishop Alex D. Dickson (center), and Council member William Baker (right), stand on "islands" in the scale model of the Mississippi that is a central attraction at Memphis' Mud Island park. Also looking is Canon Richard Anderson, communication executive at the Church Center. The diocese played host to Council members, staff and guests at the park which contains a museum of Delta history and a number of restaurants in addition to the highly-detailed river scale model. Most Council members walked from the river's source to the its mouth below New Orleans before joining diocesan leaders for a reception.

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OPEN STATEMENT ON SOUTH AFRICA

Presiding Bishop John M. Allin

Executive Council meeting of the Episcopal Church

April 17, 1985, Memphis, Tenn.

We have all been shocked by recent events in South Africa -- the killing of non-violent demonstrators, the arrest of church leaders and the use of the armed forces for civil purposes. We grieve with the families of the dead, we are in solidarity with those suffering injustice and we raise our voice against the evil policy of apartheid. Real reform must go forward in South Africa. The years of oppression must be redeemed, South Africa must be healed and become a land of hope and justice for all her sons and daughters.

As Christians, we cannot condone or participate in actions that will bring any nation into full-scale civil war. We cannot abandon our fellow human beings by walking away from them by condemning them to international isolation. We cannot cut off the resources and instruments that provide a viable option to overcome the controls on labor mobility, on black promotion in the workplace and on housing location. We cannot confess to impotence and lack of imagination by perpetuating ineffective international pressure. As people of hope, we must confront apartheid in the proper way -- not just to walk away from it.

The Episcopal Church has had a long history of opposition to apartheid. We join with our fellow Anglicans in South Africa who have been a strong witness against this evil social policy which masquerades as a theology.

For over fifteen years we have worked with United States corporations to establish, through the Sullivan Principles, a model for business conduct: equal pay for equal work, no segregation at work. We have held that business firms are social organizations. In South Africa, this imposes on them a special responsibility. Companies cannot remain untainted with apartheid if they take advantage of institutional racial discrimination to exploit black workers. Therefore, we welcome the voluntary expansion of the Sullivan Principles into productive actions for community betterment. We will not be patient with those corporations that fail to become signatories of the Sullivan Principles and we hold the right to call their future operations in South Africa in question.

We have been in active conversation with the government of the United States to urge that our foreign policy reflect our continued desire to be a creative partner for true democracy in South Africa. We

must assure all South Africans that our aim is to insure a stable region, economic prosperity and progress towards full participation in self-determination. We must continue to help our government realize that the best and most effective engagement in South Africa is unofficial and personal, reflected in constant contact, in commerce, in intellectual and cultural exchange. It is the creative engagement of constant argument. We expect our government to argue actively, forcefully and publically for the value of the ideals and principles upon which our nation was founded.

It is cowardly to criticize South Africa from a distance and to call for dramatic change without offering to be a faithful partner and be clear about your method and goals. Therefore, I am calling for a complete examination and evaluation of the Episcopal Church's policies toward apartheid, South Africa, and our support of the Church in the Province of Southern Africa. I have instructed the Public Issues Office to:

- 1) Increase communications with the Church of the Province of Southern Africa, through the Anglican Consultative Council, and to consult with the leadership as to appropriate support; and,
- 2) Consult with a broad spectrum within the international diplomatic community to gain a global perspective of the issues and options for change; and,
- 3) Consult with members of the United States Government, with representatives of the United States business and trade-union communities, and with other national leaders to identify the elements of our national discussion about South Africa and policy options; and,
- 4) Consult with the representatives of the religious community in order to identify areas of common concern and response; and,
- 5) Report back to the Office of the Presiding Bishop with the findings and recommendations at the earliest possible date.

I want to assure all South Africans who pray and peacefully work for justice, that the Episcopal Church will not remain silent in the face of oppression and will not walk away from the intense dialogue. I want to assure our brothers and sisters in the Church of the Province of Southern African that the Episcopal Church in the United States will remain a faithful, sensitive and responsible partner. I want to reassure the people of the Episcopal Church that this Church is a living witness to the liberating gospel of Jesus Christ, striving to be an instrument of peace and justice.

(Message 1)

MESSAGE FROM THE CHAIR - 4/17/85

The Most Rev. John M. Allin

Presiding Bishop/President, Executive Council of the Episcopal Church

Mission — MISSION

The message is mission, the Christian Mission, the Mission of Jesus Christ.

Council companions, sisters and brothers, within a period of months now I am going to conclude my tour of duty in the Episcopal Church's office of Presiding Bishop. I hope there is evidence that the keynote and aim of my administration has been and is reconciliation. I believe reconciliation to be both the means and the end of the Christian Mission. If the nature of the God we proclaim to be the creator, redeemer and sustainer of the universe is love, then the loving God's mission purpose is the creation, redemption, reconciling development of good and just relations throughout the creation. Certainly the needs are obvious among us human beings, believing ourselves to be in the very image of our loving Creator.

The God of the Word brought forth the Word for the Word to be received and believed. Surely the logic is clear that God expects those who receive the Word to believe the Word and respond to the Word in living.

The Word is love: love who has become incarnate and dwells among us. Love is relating, sympathetic, forgiving, reconciling, restoring, energizing, enabling, enthusing, producing goodness, justice, peace, life worth living, worth sharing eternally. Love unfettered, inspired (that is: moved by the divine spirit) seeks the best in others, all sorts and conditions of others — that such others may become unfettered to respond and participate in love and justly share in creation.

Hear me, sisters and brothers, this mission, the comprehensive mission of the loving God revealed in Christ Jesus is, I believe, the only valid compass to direct, measure and guide our combined ministries, our stewardship of resources in this and all other Churches defined as Christian.

I believe any and every genuine human need (in contrast to our imaginary needs) can be given proper response within Christian mission. The difficulty is not to lose our balance in our Christian response and efforts, nor lose our perspective in and through the Christian Faith, allowing some particular need so to pre-occupy and distract us that we become insensitive and irresponsive to others, both other needs and other people.



A major concern and conviction I've been committed to share with you and the other members of the Episcopal Church is that we are infinitely more effective in our Christian mission when shoulder to shoulder we go forth to help and share life with others, realizing ability to discuss our internal problems and differences and disagreements along the way, rather than stopping a coordinated mission to human needs all around by turning "nose to nose" in confrontation and argument as to ways and means of ordering our ways and means. The brief presented here to which I beg your attention is that we all diligently and faithfully attempt mutually to share a perspective of the whole comprehensive mission of Christ's Church as we attempt to respond and deal with particular needs and concerns which variously effect one and another of us in different degree. Experience teaches that we are drawn closer together with more incentive and means to resolve internal disagreements, regardless of how important, when we are cooperating in attempts to relieve human suffering and provide better living for all, than when we square off and demand immediate concession and conformity from one another. This applies both to our internal and our ecumenical efforts. The "nose to nose" posture is intended for kissing, not argument.

Although a host of reasons might be given for my bidding your attention and cooperation in this manner, my purpose (*Deo Volente*) is to gain momentum and increased effectiveness among all the Episcopalians we can engage in the offerings and services of this Church in Christian Mission. We must, I must and you must be comprehensive in our leadership efforts if we are to include the constructive services of the so wide variety of this Church's members. God will separate the sheep from the goats, the wheat from the tares. God expects us to encourage as many of all sorts as we can reach with ministry and or prayer to believe and love and make their offering in and through Christ's mission. God does not intend us to be judges or dividers.

Accordingly, I bid your attention to our approach to the coming General Convention. As we consider reports and budgets and plans and reach decisions, please let's make a careful effort to do so within the wholistic context of our Lord's comprehensive mission. Ours is a rich and ripe opportunity in and through this next General Convention to increase the outreach, the internal nurture and the missionary momentum of the Episcopal Church. Venture-In-Mission has proven to be beneficial, contagious and far-reaching beyond the imaginations of most of us and the measure of all. The response and movement of many congregations thus far to "The Next Step" convinces me anyway that we must urge and encourage all of our congregations of every configuration to appeal to each member to continue "Walking in that Way". Hopefully, and I bid you prayerfully, this my concluding General Convention will keynote an inclusive call and give an attractive lead to all our sisters and brothers in every congregation to participate in the five functions of Christ's mission and our stewardship: Service, Worship, Evangelism, Education and Pastoral Caring. A comprehensive call to Christian Mission can include

our great variety of needs and interests as no lesser or limited cause can. We can handle the controversial and divisive if the commonality of love among us is of sufficient quality to hold us in communion.

No new call to some new activity is needed now. My travels through the Church reveal to me a Church-wide hunger and longing for a renewed call to the Christian Mission to share life with others from an increasing chorus of complimentary voices.

The Jubilee spirit and ministry properly adds rich color and tone to the call to service. Increased diocesan and congregational support Church-wide are needed in the Jubilee. The dioceses need encouragement to adopt and adapt the Jubilee Center models as Venture-In-Mission received the diocesan adoption.

Finding common cause in Christ's mission to share more meaning filled and abundant life with others is the tactical focal point of reference for the leadership of this Church.

And in terms of leadership, we have in this coming Convention the special stimulus of electing a new Presiding Bishop as well as some representative additions/replacements to the Executive Council. Personally, I am finding both comfort and pleasure in the conviction that with the present list of nominees, plus other bishops eligible for consideration, we can't go wrong in the election. Everyone named has talents, experience, personality and openness to Grace.

We could comfortably follow the Book of Acts practice of "casting lots" and be safe and sound with the results.

As some of us prepare to transfer our leadership offices and service posts to others I pray we will not make too many decisions capable of binding and hindering the responsibility of those who succeed us to future developing needs and opportunities. Consider the budget for example.

The General Operational Budget managed by the Executive Council is an enabling budget, providing for the basic central services and operating costs and maintaining and providing some funds for meeting new opportunities as well as for emergencies. The budget is also a primary channel for Episcopal Church resources to overseas partners, providing accounting, auditing and delivery systems. The General Operational/enabling Budget cannot be the reservoir from which all needs national and international are supplied. Where the membership of the Church receive that impression great stewardship and financial resources across the Church are stifled. Some clergy and laity alike have said to me: "We send some money from our diocese to the National Church. Why don't you provide more grants to meet human need? We understand the National Church is operating in the black and with increasing budgets."



(Message 4)

Well let us consider some facts related to such comments and questions. As you know the General Church Budget during the most recent ten years has increased from \$13,625,732 in 1974 to \$25,834,548 in 1985, with a projection of \$27,464,000 for 1986 — doubled in twelve years. During the period between 1974 and 1983 (1983 being the most recent year the report has been thus far finished) the combined budgets Church-wide of dioceses and congregations rose from \$375,554,251 in 1974 to \$816,729,643 in 1983. That is more than doubling in nine years — \$65 million plus more than double. The diocesan support of the General Apportionment stands at 98.6% response — never higher in history.

Venture-In-Mission has proven again both the capability and willingness of our dioceses, congregations and individuals to give special support funds for ministry, relief and development programs and projects both abroad and at home. I cite two good examples: Massachusetts is currently giving a half million dollars to the three dioceses in Zimbabwe. Minnesota is giving a quarter million dollars to the diocese of Butare in the Province of Rwanda.

It is not possible to meet the human needs this Church is capable of meeting through the single-pipe line of the Apportionment Budget. Our stewardship, leadership and management must open a network of funding channels throughout the Church.

As a case in point we have the stewardship capabilities of generating funds for Jubilee Ministries and our Coalition for Human Needs as we in other ways have proven in funding our World Relief Fund and United Thank Offering.

And to this end let me make a point and plea regarding the provision of operational costs for the Presiding Bishop's Fund for World Relief. This significant and successful fund is the product of concerned compassionate "second mile" giving. For the most part the gifts come from supporting pledging members of this Church, including present company. Such members are entitled to organizational provision by their Church for efficiently handling their "second mile" gifts so that the largest percentage possible goes to relief, refugee care, and elementary development efforts.

It is also proper to note that the Presiding Bishop's Fund has very limited "development" capabilities and should not be expected to be the source of funding for long range development projects which properly are the responsibility of National and World Mission and other fund sources.

The temptation must be resisted to tap the Presiding Bishop's Fund for World Relief, where there appears to be some available cash, either to pay the operational expense of the Fund or provide any development grant which would short-circuit the Church's development responsibilities. The Fund is an integral part of our total mission operation and must be recognized as both integral and as a proportionate part.



My point here is that we must be sure we are making maximum and efficient use of our operational funding resources in order to generate, develop and make available greater funding resources of the Church to increase our sharing with others many fold. In farming terms, I'm saying: "Don't give away the seed corn." Invest in the personnel and equipment needed with good stewardship/management and the benefits of Christian Mission will be effectively increased many fold.

You know that through these recent eleven years I've left the budget process to Council members and staff. It has been a reasonably sound decision. I must admit, however, that from time to time I've experienced some distress when the budget becomes an arena for competition among mission needs and programs and special interests or concerns. At times both Convention and Council demonstrate a tendency so to designate all available estimated funds for the three years hence, that the Council has little leeway and resource capability in those ensuing years to meet unexpected needs and new opportunities. For as long as I can remember our good and able Treasurer has urged us all to provide a reasonable contingency fund. Thus far, even when such a figure has been listed in first drafts, we've managed to declare more pre-contingencies than the fund could withstand.

Since I am approaching the end of my tour of duty as the Presiding Bishop, (and it has already taken me around the world and through Central America since the beginning of this year) I should be able now to make such points and pleas as I am sharing with you without appearing protective of "turf" or "domain." A Presiding Bishop's proper concern is enabling and developing and increasing and strengthening and extending the mission and ministry of the Church, along with pastoral caring for those in and outside the Church whom he can serve. From where I presently stand, I can see, as if it were, "my way all the way to the Barn." I am using the time here in behalf of those who are to succeed us in our present assignments.

You are a dear lot with lots of talent, dedication, even charm. You've lots of savvy and energy and often show your love of the Lord and of those the Lord loves. At times, as the wonderful and representative human beings you are and being subject to the confusion, distractions, the empathy with good causes and sympathy with those suffering or unfairly treated, and being busy and at times weary -- we become fractious and even tedious on occasions. Sometime in us human beings zeal gets mixed with emotion and a crisis real or imaginary causes urgent reaction and there comes a siren call to the heroic or dramatic, which at times can cause loss of balance and perspective and we confuse emergency decisions with policy making and vice versa. Fear can short-circuit both faith and trust. Then it is we need to be especially mindful of the necessity for the Lord's Grace. It is before and after all that by God's Grace and with God's Grace we become graceful and gracious and capable of sharing the mission of the Grace of the Lord Jesus Christ, the Love of God and the Community of the Holy Spirit.

Let us pray God that what more we do here and hereafter will gracefully help engage all members of this Church in the Lord's Gracious Mission.

AMEN



**REPORT**

**THE CHURCH CENTER: AN OPPORTUNITY AND A CHALLENGE**

**HISTORICAL SUMMARY**

In 1889 the centennial General Convention, meeting in New York, authorized the managers of the Domestic and Foreign Missionary Society to build quarters for the international missionary work of the Board of Missions and its Women's Auxiliary. Accordingly, in December 1893 a "Church Missions House" at 281 Park Avenue South, New York City, was completed, and a major portion was rented out. Then in 1919 General Convention "nationalized" under one body (the National Council) great portions of the missionary, educational and social work of the Church, with the result that by 1926 National Council was calling for more room. It was not until 1958, however, under Presiding Bishop Arthur Lichtenberger, that the committee began seriously to work on the problem. Their work culminated with the opening of the present Church Center at 815 Second Avenue, New York City in 1963.

From that time on, and especially in recent years, offers to purchase the building have been received, in constantly increasing amounts. In order that Executive Council might be aware of these offers and do some preliminary planning, the Presiding Bishop appointed, in November 1981, a "location" committee of Council. The need for such a committee was reaffirmed by Resolution D-81 (Substitute), of the General Convention of 1982.

Resolved, the House of Bishops concurring, **That the 67th General Convention direct the Executive Council to continue to study the desirability and feasibility of the relocation of the Episcopal Church Center from New York City to a more central location; and be it further**

Resolved, **That the Executive Council report back its findings and recommendations to the 68th General Convention.**

On March 14, 1984, Bishop Allin received a bid in which a non-specified client offered 25.5 million dollars in cash for the building, with the understanding that it would be vacated within approximately one year. The question of responsible stewardship inevitably arose: Should the Church take the money and relocate? Was it good stewardship to remain or to sell?

The Presiding Bishop then appointed four additional Council members to the location committee, to make it more representative of the church at large. He and Dr. Charles Lawrence, President of the House of Deputies, served as ex officio members. The Treasurer, Matthew Costigan, and the Vice President of the Domestic and Foreign Missionary Society, the Rt. Rev. Alexander Stewart, served as staff liaison officers.



(Location 2)

The first meeting of the new committee on April 10, 1984, considered the March bid and determined to test the market to find out whether the offer in question was the maximum amount that might be attained and also whether there might be offers giving the Church a longer time in which to move.

On the very morning of the next meeting of the committee, May 29, a bid was received from a United Nations delegation in the amount of 26.5 million dollars. Other bids likewise indicated a possible sale price of 26 million.

The committee decided to present the bid to the Executive Council at its regularly scheduled meeting one week later. Meanwhile, it set a firm requirement--that the Church be allowed at least three and up to four years to vacate. During that time three floors of space would be surrendered to the purchaser. The bid was still 26.5 million dollars. The Church, however, would pay rent during that three- to four-year period from the income of the monies received from the sale. The Executive Council (June 1984) agreed to proceed with negotiations.

On September 20, the committee met again to consider varieties of options and bids received during the summer. Resistance to rapid action was becoming evident throughout the Church.

The final bid received from the potential buyer, as set forth in the signed contract, was for 20.5 million dollars in cash with essentially free rental of space during the three- to four-year period the Church remained in the building. Meanwhile, interest would be accumulating on the capital amount of the sale resulting in the receipt of approximately 33 million dollars by the time of moving four years later.

By October 29, the day before the Council was to meet, it was evident that the Church at large was hesitant to see action taken prior to General Convention. Many interpreted the General Convention resolution as restricting an actual sale but asking that the committee report its findings and recommendations, including a possible recommendation to sell. Accordingly, when Council voted on October 30, the proposed sale to the United Nations delegation was defeated.

This action freed the committee to put its energies into a careful study of criteria and models for a church center.

Between the October 1984 and February 1985 Council meetings, the committee, in order to expand its own understanding and to ascertain the mind of the church leadership, sent questionnaires to all active bishops, standing commissions, interim bodies, and provincial officers. Another questionnaire was developed for the in-house staff. The questionnaires asked about desirable locations and facilities, both in general and more specifically; about a preferred building style; and for some background information about the respondent. The responses (85% replied) were collated and analyzed;

(Location 3)

a summary analysis is attached. The complete data are available on request.

Meeting again just prior to the Executive Council meeting in February 1985, the committee focused on the criteria for a church center and on four possible models complying with those criteria. The criteria and models were presented to Council in April 1985.

#### AN IDEAL CHURCH CENTER

The Church now has the opportunity to dream about what an ideal Church Center should be, since it has been established that the needed resources (from the sale of 815) can be made available. The challenge is to use those resources wisely and well.

An ideal Center should be a unifying symbol, as well as a unifying actuality, for the more than 100 domestic and extra-territorial dioceses of the Episcopal Church. It should be a true spiritual and prophetic center, continually recalling the Church to its mission, as well as a physical center, providing a focus for:

World and national mission activity

Networks in evangelism, education, stewardship, ecumenism, communications

Social concerns and public issues

Minority and ethnic interests.

An ideal Center should be evidence of good stewardship of church resources at the same time as it provides efficiency of operation and best possible service to dioceses, agencies and people.

Lengthy discussions on the purpose and functions of a Church Center, combined with study of all available data, led the committee to propose the following criteria which a Church Center should meet in order to fulfill its mission:

#### CRITERIA TO BE MET

##### PROVISION FOR A WORSHIP CENTER

##### FLEXIBILITY SPACE, SUFFICIENT FOR:

- Staff operations and morale
- Short-term conference facilities
- Interim-body meetings
- Eating facility
- Hospitality functions
- Guest accommodations

(Location 4)

ECONOMIC CONSIDERATIONS:

- Must be achievable with assets in hand
- Reasonable maintenance and operational costs
- Labor availability at reasonable cost
- Travel costs for visitors/staff

QUALITY OF LIFE FOR STAFF:

- Cost of living and housing options
- Educational, cultural and recreational opportunities
- Ease of transportation

ACCESSIBILITY:

- To international banking facilities
- To telecommunications facilities
- Proximity to international airport
- Availability of public transportation and/or ease of driving and parking
- For people with physical limitations

NEARBY HOUSING AND EATING ESTABLISHMENTS

COMMUNITY AND DIOCESAN ACCEPTANCE OF THE CENTER

Other factors considered were the "image" of an Episcopal Church Center and the meaning of "central". What should the Center, as a physical entity, say to its members and to the world about the Episcopal Church and its mission? Does "central" mean central for the Anglican international community, or the seat of the national government and the symbol of the National Cathedral, or a geographical midpoint in the United States, or the center of the demographic distribution of Episcopalians? Does the Center need to be close to the national staffs of other major communions (see list attached)? All these questions need to be considered in the final decision regarding location of the Church Center.

MODELS OF A CHURCH CENTER

The Church Center must meet certain basic requirements, in addition to the criteria listed above: It must provide approximately 100,000 square feet of usable office and conference space and about 50,000 square feet if the chapel, hospitality, bookstore, storage and shipping areas are included.

Keeping the criteria in mind, four possible models have been developed:



(Location 5)

### Campus-Style Model

This model illustrates a church center built on a plot of 160 to 200 acres around a lake and in a landscaped setting. The centerpiece is the chapel, built on a small island and visible from most parts of the center. Connected to the chapel by a covered bridge is a central atrium. Covered walkways lead to a conference hall, with meeting rooms of various sizes, a health center and a residence hall, with rooms and lounges to accommodate visitors. A training institute, with classrooms, offices and auditorium, provides facilities for training missionaries, volunteers and staff. This model is open to ecumenical possibilities, providing space for other denominational office buildings and the sharing of the conference, health, residence and training facilities. It provides pleasant surroundings, an efficient lay-out with space for expansion and the potential to develop community among visitors and staff.

### Center City Model

This model is essentially an office building in any city, built or remodeled to comply with the established criteria. Ideally, it would be located near or adjacent to an already existing chapel or church of some historical or architectural interest, which would help to provide an Episcopal identity. The advantages are easy accessibility, good public transportation and a wide choice in housing and eating establishments, plus other amenities available to city dwellers. It would also be symbolic of the Church's interest in and concern for the problems of urban life.

### Freeway/Airport Model

The freeway/airport model is a conventional, multi-floor office building, enclosing a chapel, near an international airport and/or busy highway. It would be close to or adjacent to commercial facilities which could provide adequate and convenient meeting space and housing for committees and visitors. The advantages would be accessibility and ease of transportation, both for outgoing staff and incoming visitors and church officials, and the possibility of using conference and eating facilities as needed, without paying for and managing them on a full-time basis. It could be planned to provide the maximum and most efficient use of space in the accomplishment of the Church's mission.

### A Redesigned 815 Second Avenue, New York City

The present building, can be refurbished over a period of time to comply more closely with the stated criteria, by providing: more flexible space, a more attractive and modernized eating facility, a hospitality area on the first floor, guest accommodations, better ventilated conference rooms,

(Location 6)

and much needed redecorating. Necessary funding for these purposes would be provided in future year's budgets.

The possibility also exists that the national church might be provided use of an existing facility in New York City which would be ideal for entertaining visiting church officials and committees. A further possibility to be explored is the purchase of property adjacent to 815 and the selling of air rights, as a possible source of income.

In light of the foregoing historical summary, criteria and models, we recommend the following resolution:

#### PROPOSED RESOLUTION

RESOLVED, The House of \_\_\_\_\_ concurring, that the 68th General Convention receive the Executive Council report in response to Resolution D-81 (Substitute), of the 67th General Convention on the location of the Church Center; adopt the criteria and models set forth therein and commend them to the Presiding Bishop and Executive Council for use in the decisions to be made by them regarding the future location of the Episcopal Church Center; and be it further

RESOLVED, That the Presiding Bishop and Executive council be hereby authorized to take any action necessary to implement the criteria hereby adopted, including but not limited to the selection of a site for the Church Center and to make any decisions necessary to effect the sale of the present facilities if such a sale be desirable or necessary.

(Task Force 1)

REPORT TO EXECUTIVE COUNCIL  
of the Task Force On  
Women's Ministries  
April, 1985

At the February meeting of Executive Council in Phoenix, Arizona, the Presiding Bishop recommended and Council agreed to the establishment of the Task Force on Women's Ministries. Marjorie Christie, Ruth Schmidt, Scott Evans, The Rev. Donald Nickerson and the convener, Bishop Donald Davis, accepted appointment to the task force and the Presiding Bishop's instructions to "talk this matter over (that is, women's ministries vis-a-vis the structure of The Executive Council and the Executive Council Staff) between now and the next Council meeting, and bring a recommendation to Council at that time."

While still in Phoenix members of the Task Force were able informally to consult with most of the members of Council and staff who were present as well as convene for the first meeting of the Task Force. At that meeting there was a preliminary discussion of the task, an acceptance of assignments and an agreement to meet on March twenty-second in New York City. Prior to that meeting, however, the matter of the representation of Women's Ministries in the 1986 Budget Meeting was a significant problem because of what the manner of that representation might suggest about the report of the Task Force to Executive Council. The Task Force gratefully acknowledges the resolution of that problem by the invitation of the Rev. Donald Hungerford for the Task Force to participate in the budget meeting and the Rev. Canon Edward Geyer who permitted the Women's Ministries budget request to be reported through the program unit of National Mission. Furthermore, the members of the Task Force found considerable help in the innumerable conversations and correspondence which preceded the March meeting. While not all counsel would have led us to the same conclusion, nevertheless in each instance counsel was offered with an authority somewhat less than scriptural.

When the Task Force gathered on the morning of March twenty-second at "815", we began our day with prayers "In the Morning", for the mission of the Church and the ministries of women. We adopted an agenda and heard the staff officer review the events which preceded the meeting, the constituency of this ministry, the name change offered by the Presiding Bishop and the satisfaction experienced in the 1986 Budget process.

In this information gathering section of our agenda, we next heard an exposition of the history of women's ministries from the middle of the Nineteenth Century to the present. We were fortunate in being able to receive this exposition both from the perspective of our nation's geographical East and West. We noted with interest that from the East's perspective women's ministries continued in the traditional structures



(Task Force 2)

but significant attention was given to women's issues per se, ministries which often went beyond the traditional structures. The West offered us a different orientation. Here the traditional structures also continued, but great emphasis was placed upon ministry through inclusion. While women's issues have also been addressed in the West, emphasis has been placed upon women's inclusion in and ministry through the established canonical structures of the Church.

It seemed important to the members of the Task Force that we have a sound and appropriate understanding of the canonical provisions within which we undertake our work as members of the Executive Council in collaborative ministry with the Presiding Bishop and staff. We reviewed the process by which we do our work and came to a fuller understanding of how our immediate task fits into that process. Clearly the canons hold before us a collaborative style of ministry, a style which this Presiding Bishop and this Council have repeatedly affirmed.

Essential to this collaborative ministry and to our task were the intentions of the Presiding Bishop. We are grateful for the generous manner in which he was available to the members of the Task Force. Thereby we were able both to understand our task better and to support his intention to assist women in a fuller participation in the mission and ministry of this Church.

Following the information gathering segment of our agenda, the Task Force reconvened in executive session for the purpose of identification and limited discussion of a host of issues which clustered around our task but were agreed to be ancillary to the central assignment of our group. Among the many, we list only seven major topics and none of the sub-topics. The seven are:

1. The life of the Executive Council and the legislative process: how we go about sharing information, consultation and responsibilities of legislation
2. The interrelatedness of the Church Center staff: how professional relationships are conducted and the modes of pastoral care
3. The diversity of leadership styles: how traditional leadership styles and advocacy leadership styles interact
4. The essential collaboration in ministry with minority women: how the short term goals of Asian, Hispanic and Black women differ according to the developmental phase of ministry
5. The questions of the constituency and accountability in ministry: how diverse constituencies are to be recognized and included in a process of accountability
6. The working relationship envisioned by Constitution, Canons and By-Laws: how collaboration is envisioned not only as a style of function, but is the indispensable ingredient in the ministries of the Presiding Bishop, national staff and Executive Council

(Task Force 3)

7. The anticipation of a Council and Presiding Bishop succeeding the present ones: how what we do now is intended to assist our successors without unnecessarily binding them to our decision

When the Task Force had identified these issues as secondary to our assignment, we then set ourselves to focus clearly, carefully and precisely on that which had and that which had not been done. Immediately we found ourselves immersed in epideictic speaking, a true panegyric for our Presiding Bishop. We use the words "epideictic" and "panegyric" from Aristotelian rhetoric first because they convey praise and secondly to gain the attention of Council members to our praise of Bishop Allin. For the intention to assist women in a fuller participation in the mission and ministry of the Church has been his. Furthermore, he has understood the importance of visibility and the necessity of visibly incarnating that importance of women's ministries within the structure of our national program and staff. And to the end that the structural incarnation be properly conceived he has provided a change of name from Women's Ministries to the more inclusive title of Women in Mission and Ministry. The Task Force is unanimous in applauding Bishop Allin's recognition of and intention toward Women in Mission and Ministry.

After a thorough and careful review of conversations and documentation, it is the judgment of the Task Force that the following has been done and are now the present facts:

1. The staff officer for women's ministries has been given the title of Coordinator for Women in Mission and Ministry.
2. The Coordinator for Women in Mission and Ministry is a member of the Administrative Group of Executive Council Staff by designation of the Presiding Bishop.
3. Women in Mission and Ministry has been withdrawn from within the established units of the Executive Council program structure.
4. Women in Mission and Ministry has been established as an emphasis in ministry which functions collaboratively with the program units of the Executive Council and staff.
5. For purposes of communication, support and the furtherance of collaboration in ministry, an inter-unit work group has been established within the Executive Council staff.
6. For budgetary purposes, Women in Mission and Ministry reports through the National Mission unit.
7. For purposes of communication, support and collaboration in ministry, a task force has been created within Executive Council.

It is the mind of the Task Force that as important as it is to state, as we have, that which has been done, a clear statement of that which has not been done is of equal importance. It is our judgment that a new program unit with a new unit executive has not been created by The Presiding Bishop, nor has collaborative assent been given by the members of Executive Council, nor does the Task Force recommend same at this time.

(Task Force 4)

In faithfulness to the commission given this Task Force, we are unanimous in bringing five recommendations to Council.

1. We recommend the recognition, acceptance and continuance of the present Women in Mission and Ministry arrangement, grateful for what it is and resisting the temptation to make of it more than it is or less than it is intended to be.
2. We recommend the continuation of the Task Force as an advisory committee until the time of the organization of the new Executive Council.
3. We recommend the continuance of the inter-unit working group of the Executive Council staff.
4. We recommend that, for budgetary purposes, Women in Mission and Ministry continue to report through the National Mission program unit.
5. We recommend that not later than early in the next triennium a broadly representative group from the church at large be formed to review in a comprehensive manner the question of whether or not the present direction of Women in Mission and Ministry is the most helpful way to enable fuller participation of all women in the mission and ministry of the church.

Following the preparation of this report, it was reviewed in detail with the Women in Mission and Ministry staff and received full staff support. The Task Force now submits it to the members of Executive Council. We fully expect that in the opinion of some the report goes too far and in the opinion of others not far enough.

In our work we did not seriously consider taking a position on any one of the many issues we reviewed. We have tried to determine what is, what is best for the present and what open process ought we to commend to the new Executive Council. We believe we have succeeded. Do you, the members of Council, agree?

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TO: The Executive Council  
FROM: Budget Process Committee  
DATE: March 7, 1985  
SUBJECT: The General Budget - Enabling Resolution

Resolved, That the following Resolution be adopted by the Executive Council for presentation to the 68th General Convention of The Episcopal Church:

Resolved, The House of \_\_\_\_\_ concurring, That

1. The General Budget of The Episcopal Church for the year 1986, attached to this Resolution, is adopted in the total amount of \$27,464,000 and for the years 1987 and 1988 the total amount shall be determined by:

Estimated Apportionment Income based on the formula stated in Paragraph 1.1; and

Estimated Other Income, using each prior year's experience as a guide.

The apportionment to dioceses for the year 1986 shall be \$23,024,000 and for the years 1987 and 1988 shall be arrived at by applying the fixed percentage against the then known Net Disposable Budget Income (NDBI) as stated in Paragraph 1.1.

- 1.1 The quota apportioned to each diocese shall be a fixed percentage of the NDBI of that diocese, as such income is defined in Paragraph 1.2 of this resolution, rounding out the results to the next highest thousand dollars, for each year as follows:

For the 1986 General Budget of The Episcopal Church at 4% of the 1983 NDBI.

For the 1987 General Budget of The Episcopal Church at a fixed percentage of the 1984 NDBI to be determined by the Joint Standing Committee on Program, Budget, and Finance at the General Convention.

For the 1988 General Budget of The Episcopal Church at a fixed percentage to be determined by the Executive Council, such percentage to be applied to the 1985 NDBI. (Inasmuch as the 1985 NDBI will not be known until September 1986 to estimate what this will be at a General Convention time is not practical.)

- 1.2. The NDBI of the Church in a diocese shall be the sum of parish receipts for general purposes (Items 1751, 1752, 1753, 1755 and 1756 of the Parochial Report) and diocesan endowment and other income for budgetary purposes (A-2 and A-4 of the Diocesan Report). The income (NDBI) reported for the year 1983 shall be the basis for the apportionment for the year 1986; that reported for 1984 for the 1987 apportionment; and that reported for 1985 for the 1988 apportionment.
2. The Executive Council, in its exercise of the authority vested in it by Title I, Canon 4, Section 6(b), shall be subject to the following restrictions:
  - 2.1. Each year, the Executive Council, with the advice of the Joint Standing Committee on Program, Budget, and Finance, shall adjust the General Budget of The Episcopal Church to the assured income of the Council so as to carry out the budget for that year on a balanced budget basis;
  - 2.2. Income from trust funds available for budgetary purposes shall be so applied in the year subsequent to receipt, and not in the year of receipt;
  - 2.3. Any "lapsed balance" in an appropriation for a fiscal year may be treated as income available for budgetary purposes in the ensuing year(s), and shall be used for no other purposes;
  - 2.4. Undesignated legacies received during the triennium shall be set aside in the General Endowment Fund, of which only the income shall be used for the general purposes of the Society;
  - 2.5. The Executive Council shall be responsible for officer and employee personnel policies, and for supervising the expenditure of funds implementing such policies;
  - 2.6. If in any year the total anticipated income for the support of the General Budget of The Episcopal Church will be less than the amount required to support the budget approved by the General Convention, appropriations for the budget in that year, including those for the joint committees, commissions, board, and agencies of the General Convention, shall share in any decreases necessary to maintain a balanced budget.

TO: The Executive Council

FROM: Finance/Administration Standing Committee

DATE: April 16, 1985

SUBJECT: Proposed Repeal of Internal Revenue Code, Section 107

Resolved, That the Executive Council consider and adopt the following Resolution:

Whereas, There is a Proposed Repeal of Internal Revenue Code, Section 107 which would increase the Taxable Income of Clergy provided with a Parsonage/Rectory or with a Housing Allowance provided in lieu thereof; and

Whereas, Section 107 of the Internal Revenue Code of 1954 presently reads:

Sec. 107 RENTAL VALUE OF PARSONAGES.

In the case of a minister of the gospel, gross income does not include -

- (1) the rental value of a home furnished to him as part of his compensation; or
- (2) the rental allowance paid to him as part of his compensation to the extent used by him to rent or provide a home;

and be it further

Resolved, That the Executive Council of The Episcopal Church urges the the law remain as it is. If it is to be amended to preclude possible abuse, then the Executive Council recommends that Section 107 be amended by changing the period to a comma at the end of (2) above and by adding the following phrase:

but in no event may a rental allowance to be excluded exceed 35% of the amount reported on Form W-2 as "Wages, tips, other compensation" from said service as an ordained minister/priest/rabbi.

or

That the entire section 107 of the Internal Revenue Code of 1954 be amended as follows:



Sec. 107 RENTAL VALUE OF PARSONAGES/RECTORIES.

In the case of an ordained minister/priest/rabbi serving a recognized, tax-exempt, religious institution, gross income does not include -

- (1) the rental value of ~~(a home furnished)~~ living quarters provided ~~(to him)~~ as part of ~~(his)~~ compensation; or
- (2) the rental allowance paid ~~(to him)~~ as part of ~~(his)~~ compensation to the extent used by ~~(him)~~ said ordained minister/priest/rabbi to rent or provide ~~(a home)~~ living quarters.
- (3) In no event may a rental allowance to be excluded exceed 35% of the amount reported on Form W-2 as "Wages, tips, other compensation" from said service as an ordained minister/priest/rabbi.

Note: New words are underlined. The words eliminated or the words they replace are in parenthesis with a deletion mark.

TO: THE EXECUTIVE COUNCIL

FROM: WORLD MISSION IN CHURCH AND SOCIETY

DATE: APRIL 18, 1985

SUBJECT: ANTI-SEMITISM

Resolved, That this meeting of the Executive Council reaffirm its resolution on anti-semitism passed at its 1985 February meeting and request that this statement be shared throughout the Church through the Diocesan Press Service.

Resolved, That this the February resolution be sent to the National Jewish agencies with which the Episcopal Church maintains relations so as to identify our solidarity with Jewish community in this 40th Anniversary year of the liberation of the Nazi extermination and concentration camps.

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Executive Council of the Episcopal Church resolution on racism and religious bigotry, passed February 15, 1985:

Resolved, That the Executive Council in this 40th Anniversary year of the liberation of the Nazi extermination and concentration camps, encourage all Episcopalians and all people of good will to ponder anew the horror that is racism and religious bigotry and rededicate themselves to purging from their own souls and society all traces of such racism and religious bigotry, including and especially all anti-semitism; and be it further

Resolved, That in the Lenten and Easter season, all Episcopalians are called to remember, in prayer and action, that God the father creates all humankind equal, that God the Son enlightens every human who enters the world, and freely gave Himself up as a sacrifice on behalf of all humanity equally, and that God the Holy Spirit goes where He wants, and not in accordance with divisions contrived by humans, and that racism and religious bigotry are utterly incompatible with belief in Christ -- a fact all Christians must each reflect in word and deed.





(Summary 1)

SUMMARY OF  
REPORT OF THE PRESIDENTIAL PANEL ON FUTURE MISSION AND RESOURCES  
NOVEMBER, 1984

I. Vision for the Council

The vision comes from a change (1981) in the Preamble to the Constitution. The Council, which was previously described as a "cooperative agency" of the member churches, is now described as a "community of Christian communions." This is a change in self-understanding from an agency to which the churches commit certain programs which then have a certain independence, to a body within which the churches themselves interrelate ecumenically. Nineteen things the community will do are listed, most of which describe aspects of Christian witness and service, but a few describe things that need to increase in the Council: openness of churches to one another, appreciation of the diverse gifts of member churches, dialogue and research for unity, responsibility to member churches, participation of all member churches, nurture of relations with Roman Catholic and conservative evangelical churches.

II. Marks of our Commitment

This new self-understanding is a vision or goal, not a present fact. It calls for a new commitment by the churches. The Episcopal Church (as well as other churches) is asked to do these things:

Internally, 1) convene our representatives to the Governing Board, unit and sub-unit program committees, and other functional parts at least once a year and help develop common goals and purposes and to share information about unity conversations and mission activities with other churches, 2) engage representatives in discussion of issues coming before the Council, 3) use our communication channels to inform our constituency and encourage their participation in the Council's life and work, 4) educate for and about ecumenism in our ongoing programs, including educational work, 5) invite officers of the Council, representatives of other churches, and our own delegates to speak at our regular stated meetings, 6) contribute at least the minimum amount of undesignated funding, 7) report back to the Council on steps taken to follow through on pronouncements and actions agreed to in the Council.

Externally, fashion and maintain a Council which enables the churches together to 1) support each other, 2) act in the Council in accordance with policies, priorities, and guidelines agreed to by the community as a whole, 3) seek to include non-member churches, 4) encourage every program unit to participate fully in the Council's ecumenical life, 5) decide in participatory style, 6) provide clear and open information about Council policies, programs, and finances to ensure credibility and

(Summary 2)

interpret its life and work, 7) cooperate with other ecumenical organizations through which member churches work, 8) support unity conversations of all churches, 9) hold all council units and staff accountable for tasks of visible unity and education for mission and unity, 10) work on the foundation of a clear articulation of Christian faith so that activities are interpreted in ways that respect and, where possible, reconcile differences among the churches, 11) assist in development of ecumenical education.

### III. Our Unity and Relationships

The life of the Council is based on the relationships and commitments among the member churches. We relate also to the wider Christian community and to all other peoples. The future calls for the development of networks as a communication style. Our relationships through the Council should provide a communication system that is interactive and dependent upon mutual trust, and the sharing of concerns, information, strategies, and action.

### IV. A Design for our Life and Work

Governing Board. All program units are accountable to the Governing Board for carrying out their responsibilities in accordance with the priorities, overall program, and funding patterns determined by it. The Board is a forum where the churches learn more about each other, counsel with one another, witness on key public issues, ensure mutual ownership in the council's life and work, determine and limit the number of issues before it at one time, assure that the Council responds only after theological reflection and research, employ a dialogical approach on issues which will involve constituencies with diverse perspectives.

The Board meets at least once a year. In addition, the Board members meet twice a year in a cluster, one in conjunction with the regular Board meeting, the other with a meeting of the program units within that cluster.

Executive Committee. Proposes the agenda and recommends actions to the Governing Board on program and policy decisions. It assures program planning and coordination. It reviews proposed goals, priorities, overall program, and funding originating with the churches, clusters, program units, or the Governing Board. It oversees implementation of Board decisions by the General Secretary, and assures review and evaluation of the effectiveness of the General Secretary's office.

The Executive Committee meets four times a year, once in conjunction with the Board.

Office of the General Secretary. The General Secretary coordinates and oversees the entire staff in their relationship to clusters, and supervises and oversees the central services which provide administrative support to all phases of the Council's life and work.

Program Units. At the start of the transitional triennium (1985-1987), these are the same divisions and commissions as in 1984. Program units consist of constituency unit committees, sub-unit committees, and staff. They participate in one of three clusters through their constituency representatives to that cluster. Unit committees propose goals and priorities for review by their cluster and the Executive Committee for action by the Board.

Clusters. Program is interrelated through three clusters: Witness (Church and Society, Overseas Ministries, Interunit Committee on International Concerns), Nurture (Education and Ministry, Communication, Stewardship), and Unity (Regional and Local Ecumenism, Faith and Order, Justice and Liberation). Realignment of functions of clusters is to take place during the transitional triennium.

Clusters afford constituents an opportunity for increased participation in the program, witness, and decision-making of the Council. They also are a means for smaller communions which cannot have a representative on every program unit to be involved in the total life of the Council.

Clusters meet twice a year, once in conjunction with the Board and once in conjunction with a meeting of their program units.

Planning and Coordination. Two distinct types of planning occur on a four-year cycle: 1) Clarifying the Council's future role as it relates to the Church and society, which is the responsibility of member churches acting through the Board. 2) Program planning, which takes place within the overall framework of the Council. Every Council entity will develop program goals and priorities which enable mutual accountability and accountability to the member churches.

Funding Patterns and Procedures. The budget of each program unit, accompanied by a description of the activities to be funded, is submitted to the Board for approval before any expenditures. The Board may amend or disapprove any proposed expenditure.

The Council places all undesignated funds in an Ecumenical Program Fund for support of programs and priorities established by the Board. Initially, EPF supports Regional and Local Ecumenism, Faith and Order, and Justice and Liberation. Each member church is asked to pledge a minimum amount to EPF according to its size and budget, and each is challenged to make undesignated gifts beyond the minimum.



(Summary 4)

A second fund, the Central Services Fund, will support services provided centrally for all programs of the Council: Governing Board, Executive Committee, Office of the General Secretary, finance and services, personnel, resource development, research, planning, information and interpretation, Washington office. CSF will be composed of specific charges made to each program unit as determined by the Board. Two categories of funds are excluded: those to be transferred to other agencies, and reimbursements by the U.S. government under contracts that forbid application of overhead expenses.

A Gathering of Christians. Each quadrennium a Gathering takes place which brings together both member and non-member churches for worship, education, and inspiration. The Council is responsible for planning.

#### ADDENDUM

#### "PLUSES" AND "MINUSES" OF THE REPORT

By William A. Norgren

I. The vision is a plus. It responds to requests from the Episcopal Church. It restores the integral relation of mission and unity.

II. The marks of commitment are pluses. Internally, the annual meeting of our representatives needs to be scaled down to a practical size, ultimately through "streamlining" of the Council's committee and staff structures to reduce the number of representatives.\* Contributing at least the minimum amount of undesignated funding awaits the restoration of confidence through renewal of the Council. The Executive Council and the SCER committee on evaluation of our participation in NCCC (and WCC) will look seriously at two-way communication with our constituency about pronouncements and activities of the Council.

Externally, the marks of commitment are pluses. However, we need firm and lasting determination to see that they happen.

III. Unity and relationships is a plus. It responds to requests from the Episcopal Church.

IV. The design is a plus and a minus. Pluses are increased accountability to the member churches and communication, coordination, and planning through the Governing Board, Executive Committee, and office of the General Secretary. Minuses are what is suggested in program units, clusters, and funding patterns. The Panel was not able to work through the implications of the new self-understanding in these parts of the design. They are therefore inconsistent with the vision, marks of commitment, and unity and relationships.

(Summary 5)

The proposal conserves everything and suggests modifications. It adds another layer of committees and increases meetings at a time when paring down and regrouping are needed. Too many of the churches' resources would be consumed, in time of representatives and Council staff as well as money.

The times call for a modest management facility funded by the member churches, to which programs can be attached. Management would include an executive and deputy for each of three or four operational units. Any activities which could not be coordinated by the executives would be handled either through church staffs already involved in the work (larger churches in this way helping smaller churches) or through additional council staff the churches agree to find.

If the Implementation Committee finds this cannot be achieved immediately, a simplified version of the Panel's design might be an interim answer:

- 1) Divide the present divisions into smaller and more manageable units. The way to do this is already implied in the sub-structures of the divisions. The commissions are already small.
- 2) Erect three or four major unit committees made up of Governing Board members, which meet in conjunction with the Board to receive recommendations from and supervise the program units. Develop criteria by which member churches appoint to Board delegations persons with experience and access to decision-making bodies regarding the work of the three or four units.
- 3) An executive for each major unit shall be accountable to the General Secretary; program unit staff accountable to the appropriate executive.
- 4) Undesignated and central services funding remain as they have been but are managed differently. Undesignated funding represents the member churches' commitment to one another (and to the ecumenical movement) and is used for:

General Secretary's Office  
Governing Board  
Executive Committee  
Planning, Research  
Information, Interpretation  
Washington Office

Central Services support Personnel, Finance and Services, and Resource Development. The percentage of program money deducted for central services is already too high; the proposal that it be increased is unacceptable.

- 5) All other activities in the Council (not excluding F & O and CORLE) have Council staff when the churches agree to funding. Otherwise, they



(Summary 6)

are coordinated by the appropriate executive, by secondment from the churches, or by church staff assigned part time.

Planning and coordination is a plus.

The Gathering of Christians is a plus, but planning for it by the Council alone is a minus. Non-member churches are not attracted by something planned for them.

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\*Episcopal representatives on Council bodies total 110, even though we participate selectively in sub-units. This breaks down into 14 Governing Board (3 on GB committees), 4 on Executive Committee (5 on EC committees), 31 on 8 program unit committees, and 53 on sub-unit committees. Duplication of personnel leaves 52 people filling the 110 positions.



TO: THE EXECUTIVE COUNCIL  
FROM: WORLD MISSION IN CHURCH AND SOCIETY  
DATE: APRIL 17, 1985  
SUBJECT: RESPONSE TO PRESIDENTIAL PANEL OF NCCC

Resolved, That the Executive Council:

1. Receives the "Report of the Presidential Panel on Future Mission and Resources" as amended by the Governing Board of the National Council of Churches of Christ in the USA dated November, 1984;
2. Affirms the portion of the Report entitled "Our Vision" as set forth on pages 12 and 13 thereof;
3. Accepts as an expression of the commitment of the Episcopal Church the "Marks of Our Commitment" as set forth on pages 14 through 16 of the Report;
4. Affirms the portion of the Report entitled "Our Unity and Relationships" as set forth on pages 17 and 18 thereof;
5. Defers action on the portion of the Report entitled "A Design for Our Life and Work" pending further study by Executive Council and by the Standing Commission on Ecumenical Relations;

and be it further

Resolved, That the Executive Council requests the Presiding Bishop (a) to inform the President and Governing Board of the National Council of Churches of Christ in the USA of this action and of the Executive Council's view that the commitment of the Episcopal Church to effective conciliar association causes this Church to stress the need for the NCCC to take further actions to simplify its organizational structure and to relate its funding patterns and procedures more effectively to the purposes of the NCCC and goals established by its Governing Board and (b) to urge all members of the Episcopal Church who participate in its relations with the NCCC to offer assistance and advice to the Executive Council and to the Standing Commission on Ecumenical Relations as these entities proceed with an evaluation of this Church's continuing participation in the NCCC.

